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Students of Bryn Mawr College

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THE COLLEGE NEWS

Vol. LII, No. 12

BRYN MAWR, PA.

FEBRUARY 10, 1967

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25 Cents

Constitutional Revisions Allow Greater Freedom

The Constitutional Revision Committee, an independent group formed every ten years to review the constitution of Self-Government, has recently finished its draft of suggested changes in the constitution.

The purpose of the Committee, which consists of representatives from all the dorms and language houses, is to keep the Constitution up to date with changing student needs and opinions.

Headed by Terry Newirth, the Committee has worked this fall to make the Self-Gov rules more flexible and thus to place more responsibility on the individual student to uphold the spirit of the honor system in her own way.

One of the major changes in the Constitution involves sign-outs. Following the example of Goucher, Radcliffe, Mt. Holyoke, Bennington, Muhlenburg and N.Y.U., the Committee has proposed a key system. Under this system, every girl who passes her self-gov exam is issued a key, which she must not lend. If she loses it, she must report herself to her hall president, who will decide if a new lock is necessary. Keys are collected before the major vacations.

The alternatives open to the key-holder are as follows. She does not sign out until 12:30. At that time, she may make a regular sign out until 2, a long sign out--which involves returning to the dorm at some time between 2 and when the doors are unlocked in the morning, or an overnight.

Because the privilege of being able to enter the dorm at any time involves more responsibility than students possess under the present system, freshmen would not be given their Self-Gov exams until the beginning of second semester. Only after having spent a semester at Bryn Mawr, and having passed the exam would they receive keys. Until that time, any upperclassman who had passed her exam could act as a permission giver.

Alliance to Help Injured Children From S. Vietnam

Alliance is creating interest all over campus with its drive to collect money for napalm and war wounded Vietnamese children. It has devoted its bulletin board in Taylor to pictures of these children, and has stuffed hall mailboxes with descriptions of the children and its drive.

The Committee of Responsibility with which Alliance is working, has gotten the aid of the U. S. Government in bringing as many of the children to the U. S. for care as possible. They have promises of help from doctors around the country. Now all they need is money for transportation, food, hospital and operating costs.

Drewdie Gilpin, president of Alliance, reports that for every military casualty in Vietnam there are five children injured. When a U. S. soldier receives napalm burns, he is rushed to a military hospital in Texas; the burned child is usually ignored. If the child does get to a local hospital, the treatment is only preliminary. The Committee for Responsibility (Continued on page 3)

Another change involves giving dorms the option of allowing men in the public rooms until 12:30 on week nights and until 2 on weekends. The actual fixing of time limits would be left to each dorm, as it is now.

(Continued on page 12)

Alumna Gives Large Donation To New Library

A gift of \$200,000 to complete the building fund for the alumnae house and so to open the way for the new library has just been made by Mary Hale Chase, alumnae director, the President's office revealed recently.

Mrs. Chase's gift for the first time sets a schedule for the building of the alumnae house and the library.

The addition of a south wing to Wyndham is expected by the architect, Erling Pedersen, to be begun in March of 1967. According to the President's Office, the plans for the wing should assure the beauty of Wyndham as well as provide the necessary meeting rooms and bedrooms. In the new wing the architect has added very pleasant dining rooms, convenient kitchens, and on these second floor offices with expanded space for the Alumnae Association.

The new library will require, according to the architect Mr. Philip M. Chu of O'Connor and Kilham, a construction period of a year and a half. The President's Office claims it is for the first time possible to set an aim for use of the new library in the fall of 1969.

An appeal for a building permit for the library has been refused once, as is apparently customary for such appeals in the residential community of which the college is a part. However, a hearing will take place in late February at which the permit should be endorsed, according to Miss McBride.

The new schedule for the library will require unusual efforts in

League's Campus Drive Picks Its Beneficiaries

In a campus-wide referendum ending on February 3, students chose the following eleven organizations for the annual Campus Fund Drive: American Cancer Society, Crisis Fund for Vietnamese Children, CARE, Mental Health, Planned Parenthood, N.A.A.C.P., Legal Defense and Education Fund, World University Service, American Friends Service Committee, Project HOPE, Philadelphia Association for Retarded Children, and the National Scholarship Service and Fund for Negro Students.

Dorm captains are part of the newly-instituted system for fund drive. Marny Goldberg, Denbigh; Nancy Miller, Merion; Liz Duke, Pem. East; Cap Sease, Pem. West; Betsy Karess, Rock; Barbara Petty, Rhoads; Jackie Gilbert, Erdman; Ilene Segan, College Inn; Alma Lee, Batten; Barbara Archer, Wyndham; Liz Freedman, Spanish House; and Sally Dim-schultz, Graduate Center, are captains. Their first important

Bryn Mawr Freshman Show: Where Drippies Meet Hippies

Prudy Crowther and Carolyn Monka will star in TOO FAR TO THINK, to be presented by the Freshmen at 7:30 tonight and 8:30 tomorrow night in Goodhart. Tickets are on sale for \$1.50.

Authors of the play are Sue Waters and Faith Greenfield, aided by the music writers Dardis McNamee and Joan Briccetti, and by Chris Woll, choreographer. The production staff is headed by Faith Greenfield, director; Ellen Lansky, production manager; and Pat Rosenfield, production secretary.

TOO FAR TO THINK is a chronicle of the eternal struggle between the in-group and the outsider. Leonard, the outsider (Prudy Crowther), has somehow gotten involved with a bunch of super-cool hippies (Kay Seygal, Sharon Zimmer, Marg Ross, Sue Lautin, Sue Kidder Julia Kagan, Debbie Dickstein, and Sharon Werner). When he objects to the group's philosophy that life is nothing, Leonard is challenged to write a poem in favor of life. He promises to return at the end of the day

with his masterpiece.

At the Silver Meteor for breakfast, Leonard is oppressed by everyone around him (Bev Davis, Liz Pettengill, Joan Pickard, Andrea Heaps, Goodwin Schaeffer, and Dallas Atkins). Later, on the subway platform, Leonard is again poked fun at by some strange characters (Joan Briccetti, Jackie Gilbert, Leslie Armsby, Caroline Tropp, Cynthia Sheldermine, Marie-Henriette Carre, Leslie Comassar, and Minna Le Vin).

Deciding that noise is conducive to poetry writing, Leonard goes to a football game. Surrounded by fans (Renee Bowser, Susan Leckowitz, Ruth Lowenthal, Susan Weil, and Clarissa Rowe) Leonard misses the biggest play of the season, while the hippies sit in front of their television and mock him.

Finally Leonard goes to an art gallery, hoping for inspiration from other great creators. While three bustling ladies (Jerry Bond, Eleanor Gibson, and Andrea Porth) explicate the works of art, a group of Girl Scouts (Jan Oppenheim,



photo by Sue Nusco

Director Faith Greenfield watches the action.

Ilene Segan, Jean Wilcox, and Lou Kotler) argue about their cookie sales. Then Annie, the girl-scout-leader heroine (Carolyn Monka) competently begins to solve all of Leonard's problems.

In the park, two New York teenyboppers (Mona Dick and Nancy Van Broekhaven) watch Leonard answer a cop's pressing question (asked by Patty Shuler).

Convinced that he is right, Leonard takes Annie to his group's favorite discotheque, supplied with their favorite barmaid (Jane Fajans), for the showdown. In the middle of the usual discotheque mob, Leonard presents his epic of life.

In addition to those already mentioned, the dancers are Jean Van Beveren, Patche Poindexter, Sherry Burkley, Edle Stern, Barbara Archer, Lucy Mulligan, Debbie Clark, Andi Heaps, Nancy Mautner, and Sue Watters.

Heads of the committees doing back-stage and preparatory work are Amy Boss, costumes; Toby Horn, publicity; Amy Sheldon, lights; and Michelle Langer, sets.



photo by Sue Nusco

Prudy Crowther is the lead in "Too Far To Think."

order to raise by special gifts the \$2,500,000 necessary to complete the building fund, states the President's Office. The present estimate of the cost is \$4,000,000. Of this amount \$1,500,000 was raised in the course of matching the Ford grant.

Bakke Elected NEWS Editor; Paper Has Financial Troubles

The College News now has a new Editorial Board. As a result of the elections held towards the end of the first semester, the composition of the new Editorial Board is as follows: Managing Editor is Kathy Murphey, Layout Editor is Nancy Miller, Copy Editor is Cookie Poplin, and Member-at-Large is Janet Oppenheim.

Kit Bakke is now the new Editor-in-Chief. She is succeeding Nanette Holben. One of Kit's first duties was to appoint the Business Manager, Ellen Seftlas, and the Advertising Manager, Valerie Hawkins. Mary Ann Spriegel will continue as Subscription Manager.

Kit was also the Managing Editor of the Old Board. Elections for New Board Members are held

either towards the end of the first semester or just at the beginning of the second semester. This means that every Editorial Board serves for the second semester of one year and the first semester of the following year.

In this way, a continuity is maintained and there is a chance for the New Board to get advice from the Old Board.

One of the biggest problems that the NEWS has faced this year is lack of funds. Unlike most school papers, it receives no money from the college and so has to rely entirely on subscriptions and ad revenues. The staff, which does not like being unable to publish when it wants, is considering various remedies to this situation.

Drugs

And

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Student

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THE COLLEGE NEWS

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The Constitution

The Constitutional Revision committee has readied its first draft of the new Self-Government constitution. Soon it will be presented in all the dorms and further suggestions will be considered and adopted. Then a final vote will be taken among the students, and finally, it will go to the Board of Trustees, who will either approve it or veto it.

There are two major changes, both of which the NEWS has been advocating for some time. The first is an abolition of the dress rule for the ville. The second, a bit more radical but not entirely without precedent, is the institution of a key system with no set curfew (see "Letters to the Editor"). The freedoms which students would gain from these changes would certainly not be more than they can handle. In fact, the conduct of most Bryn Mawr students indicates that they deserve such freedoms.

We would, however, like to question the role of the Trustees in the constitutional revision process. The second sentence of the forward to the constitution reads: "The charter of the Association (Self-Gov), granted in 1892 by the Trustees of the College, places responsibility for the conduct of the students entirely in their own hands." We think that this means that the conduct of the students is to be determined solely by the students themselves. This is reinforced by our social and academic honor systems.

So the question arises, why do the Trustees have a veto power? We don't know, and we are not sure it makes sense that they do have such a power. Surely there is nothing wrong with the Trustees having a voice in the formation of

Self-Gov's constitution. They are, after all, related to the college in a business-like fashion, and their names and positions will be affected by the honor of the college even after we have all graduated. We are merely transients. But on the other hand, it is our lives that the rules, whatever they are, will affect. So it seems reasonable that Trustees should have a hand in the formation of the new constitution, but not that they should be able to make the final decision.

The Convocation

Mrs. Marshall opened the new semester by bringing up several issues of interest and significance to students in her Convocation speech. She discussed first the changing role of student youth in America, as exemplified in TIME magazine's choice for "Man of the Year." The new impact of the student on society has led to questions over how far his right to express his own opinions in his own way extends.

Mrs. Marshall also mentioned the changing relation of the university to the church and to the state. She described the increasing independence of Catholic education from the church. She then proceeded to consider the problem of the control and financing of the state university, as revealed recently in the dismissal of Kerr from Berkeley. Mrs. Marshall ended her remarks with the suggestion that these issues be discussed at Bryn Mawr under the leadership of qualified speakers.

We feel that, as the changing status of the student and the university will affect our direction in society, it is important to be aware of its development. We note with approval Alliance's plans to hold a conference on education soon.

Letters to the Editor

Curfews and Keys

The following is a letter received from a Bryn Mawr student's parent last December in response to the NEWS' editorial favoring the institution of a key system at Bryn Mawr similar to Radcliffe's or Mt. Holyoke's. Further comments are invited, either by parents, students or administration. -- Ed. note.

To the Editor:

A constant and close reader of the COLLEGE NEWS, I often find myself reacting strongly but silently to the happenings at Bryn Mawr. I am delighted therefore, at your editorial invitation to comment upon the proposed rule change with respect to sign-outs and keys. I hasten herewith to accept your invitation.

I strongly oppose any liberalization of existing curfew regulations. In fact, I think regulations should be made more restrictive. I would like to see a week-night curfew of midnight, no "secret sign-outs", and no over-night leaves without parental knowledge and approval.

Some of the premises upon which the above conclusions are based are the following. First, big enough is not synonymous with old enough. Adolescence is a stage of physical and psychological growth occupying a span of approximately ten years from age 11 or 12 to age 21 or 22. It cannot be hastened or telescoped without some sacrifice in quality of the end product, some degree of dwarfing or blunting or distortion. The more complex and freer the society, the more highly educated and evolved the individual must become if he is to fit himself into it. One can grow old without growing up unless one takes care to include all of the growing-up steps and measures.

A second premise is that stretching and strenuous exercise of the intellect is one means, and for complete human fulfillment an essential means, of growing up. Hence, the residential college where one can be a full-time student without the distractions of commuting, of the mundane world, and of earning a living. To dilute the intensity of being a full-time student by being half-time occupied with fun and games is a distortion of the intent of college. It is also a misapplication of the considerable amount of money that

is being expended. College, like life, does not guarantee happiness. Happiness is achieved not by pursuit, but comes as a by-product of more strenuous and demanding pursuits.

A third premise is that parents have an obligation to guide their young into fruitful adulthood. I do not abdicate my responsibility when my daughter goes off to college and I expect the college, in my physical absence, to stand in loco parentis. I do not delegate my authority to my daughter or to her peers. I know I shall be called upon, and I hope to be, if and when there is any threat to her health or welfare, and I wish to have something to say about prevention.

A fourth premise is that the college is a private educational facility which makes its special privileges and immunities available to those who wish to make use of them. The association between college and student is voluntary on both sides, with responsibilities and obligations, as well as privileges, a part of the contract. If the responsibilities and obligations are found to be onerous or incompatible with one's personal convictions, one can withdraw from the association.

A fifth premise is that girls, albeit sublimely wonderful and different from boys. Their sexual aims and needs are less physical, more emotional, and slower to evolve. At the same time their vulnerability is immeasurably greater. "Pills" are not without hazard (malaise, weight gain, impairment of liver function). Abortion is risky, difficult to come by and carries a potential for lifelong physical and emotional scars.

My final premise is that the college's greatest obligation is to its youngest, weakest, and most vulnerable members. The impulsive, the unknowing, and the untutored suffer most from the heady freedom of the Self-Government loose regulations. The college is a community and not a collection of private individuals. When one person is sacrificed to the new permissiveness, all are diminished.

You may disagree with my premises and conclusions. Perhaps you are right and I am wrong. Let us apply some objective measurements. In the two decades during which students have been demanding and receiving progressively greater amounts of personal freedom the rates of personal failure, as measured by dropouts, drug abuse, suicide and attempted

suicide, accidental injury, unintended pregnancy, premature marriage, and mental illness, have risen sharply. My personal experience in teaching medical students (the elite, finished product of the colleges) reveals a degree of dependency, bewilderment, and impreciseness that impedes effective teaching and learning. Moreover, the dropout rate in American medical schools has risen steadily over the past 20 years from 4.5% to a current 15%.

Those of you whom I know personally I love and admire, my daughter above all. Every day I learn from you, from your triumphs, your satisfactions, your failures. What I learn inspires me not to abdicate in your favor but to make my contribution to your growing up years more meaningful and relevant and useful.

Name Withheld on Request

Children and War

To the Editor:

One of the more convenient aspects of modern warfare is that it can be waged by a people unaware of what it is doing. It is indeed amazing, as Mr. Dudden pointed out to his History 303 class last week, that we can sit in Bryn Mawr, Pennsylvania, going to school, blessed with the necessities and even the luxuries of life while 11,000 miles away our taxes, \$100 a year from each of us as an American citizen, go to wage a war in which an entire civilian population finds itself inextricably involved. I thought I had become nearly used to this idea, however, and that the general indifference of the American people to the Vietnamese war could no longer shock me. But once again it has.

When I posted in Taylor Hall last week pictures of injured Vietnamese children for whom there is inadequate medical care, I experienced a response from some students which I could neither believe nor understand. These pictures of burned children offend us, they complained. Take them down. They are in bad taste, and we cannot sleep at night after looking at them, they said. Today I found the pictures of children on the Alliance bulletin board covered with slips of white paper. Give us facts and figures, they said, but do not descend to appeal to our emotions.

It makes no difference to me in regard to this question what one's political opinions about the war may be. It is possible, I

suppose, to realize the suffering of the Vietnamese and still argue that it is necessary. I do not believe, however, that anyone can develop a valid opinion about this war without realizing to some extent the significance of the means being used to win it. War is not in good taste. The thousands of Vietnamese children with eyelids burned away by napalm cannot sleep easily either. Somehow facts and figures of millions wounded or thousands dead do not mean nearly as much as the picture of a single Vietnamese child with the skin peeling off his back from a war burn.

Suffering is not measured in millions or thousands but in many individual cases. It is only when we see the meaning of an individual's suffering that we can begin to multiply it into statistics. Each wounded child does not understand or even know how many children are wounded. He understands the war in Vietnam in terms of his own suffering. It certainly cannot hurt us to be exposed to his point of view on the war.

My purpose in posting those pictures, however, was not to provoke thought but to inspire action to remedy in some way what has been done to these children. One cannot begin truly to solve a problem until one has admitted that it exists. Covering the pictures will not heal the children's wounds. If you are outraged by those pictures, you should be equally outraged by the existence of the untreated wounds, and willing to help us raise money for the Committee of Responsibility.

I think of what Albert Camus wrote in THE PLAGUE, "For the plague-stricken, their peace of mind is more important than a human life ... I have realized that we all have plague, and I have lost my peace. And today I am still trying to find it; still trying to understand all those others and not be the mortal enemy of anyone. I only know that one must do what one can to cease being plague-stricken." The war in Vietnam is at least partly our war; the wounded are at least partly our responsibility.

Drewdie Gilpin, '68

Saga Complaint

To the Editor:

In all the flurry over the new food system, one thing has been overlooked: the waitresses.

Student waitresses are working harder this year and are being paid less. There is increased pres-

sure to get the food on the tables faster, fulfill individual requests, and to serve ice cream at two meals a day. When social security and income tax are taken out of the checks, the waitresses net less for their increased efforts.

The BASE pay for waitressing makes it the equivalent of slave labor. Waitresses in the real world take an order and serve the food; their efficiency is rewarded by tipping. Waitresses at Bryn Mawr serve as busboys and floorsweepers; an occasional thank-you is tossed to the more pleasant ones. College students are in the unfortunate position of having a narrow range of jobs from which to choose; if the pay is too low and the work unsatisfactory, students have virtually no alternatives. Both Saga and the college have capitalized on this situation.

Saga representatives have stated that waitress pay is fixed under contract between Saga and the college. Who represented the waitresses? They insist that a pay raise is out of the question because of budget demands. We are told that milk in cartons has saved Saga as much as \$350 a week. This money should be used for a raise instead of for more parsley, candles and cute napkins.

All halls are now being changed to a student waitress system. There have been voices of protest, and rightly so. Is "gracious living" having your plate snatched from you in that momentary pause between bites? Is "gracious living" having five fiercely frocked waitresses glaring down upon you and your guest who are trying to enjoy a leisurely meal--strongly hinting that IT'S TIME TO GO? But one can hardly blame the waitresses. They are students (have work to do and classes to attend) before they are waitresses. They are not paid enough to make it worth their while to work an extra 15 minutes; their time is valuable too.

This Saga is sad but true; it's later than you think.

Dorothy Dow, '67
Claudia Mangum, '67
Debby Jackson, '68
Cile Yow, '67
Robin Radison, '67
Kitty Taylor, '67

Rented Pictures

To the Student Body:

The Undergrad Association has been loaned a large collection of mounted color reproductions.

(Continued on page 4)

Free University of Philadelphia Announces Spring Registration

The Coordinating Committee of the Free University in Philadelphia has begun the spring term, thus beginning its second year of operation. For both registration and information, call Steven Kuromly at KI 5-3035 or BA 2-8969.

The Free University was established last year by the University of Pennsylvania chapter of Students for a Democratic Society as an attempt to remedy the problem of the modern university's inability to create a dialogue between teacher and student. It began as a means of facilitating the exchange of ideas among students, professors, and other members of the community. This exchange took place in an atmosphere free from the restrictions of the familiar classroom or lecture hall.

The Free University, now independent of S.D.S., is administered by a Coordinating Committee which serves only to disseminate information and schedule meeting places. The Committee has no control over the course topics, the structure of, or the method of conducting classes. All course topics are chosen by the instructors themselves, and no topics are solicited by the Free University except when specifically requested by students. The course content is as broad or as narrow as the instructor and his

class desire, so that each class is free to pursue the goals of its own choosing.

Courses are open to all interested persons, and are free. The faculty is drawn from local universities and from the community at large, and is unsalaried.

Both seminars and individual lectures on topics of current interest will be offered this year. One course will consist of a series of discussions on contemporary issues, bringing together two persons of differing views to examine issues such as Vietnam, LSD, germ warfare and classified research.

Alliance Requests Aid for Children

(Continued from page 1)

thinks that full recovery is not possible in Vietnam, but only in the hospitals of the U. S.

Alliance is collecting money among the residents of the Main Line. It is considering an arts festival or poetry reading in the spring, and action with the businessman's guild in the ville. They are asking students for money (checks can be made out to the Committee for Responsibility) and for help. Sign-up sheets are on the Alliance bulletin board in Taylor now. Drewdie can be contacted in Denbigh for more information.

Father William Dubay Presents New Program of Church Reform

by Cookie Poplin

Father William DuBay, Interfaith speaker last Wednesday night, had been suspended three times for preaching integration by Los Angeles Cardinal McIntyre. Three years ago he wrote to the Pope asking to have the cardinal removed for his failure to give leadership in the racial crisis. He read the letter to a press conference alone when colleagues who had earlier agreed to support him backed down. He has since worked a great deal with the rehabilitation program at Synanon House, a halfway house for drug addicts, and is presently traveling through the country, recruiting priests for his newly founded priests' union, part of his program for a new church organization.

To the astonishment of at least one listener, Father DuBay who has done all this looks like a slim, attractive student of about 26 who might be a pleasant companion at a mixer. He spoke slowly and with a certain hesitation, describing first his experiences over the five years since he was ordained, and then the theories he has developed. When he was ordained in 1960, he said he believed in the concept of priesthood as it is generally taught in Catholic seminaries, and was unaware of the problems priests must face in their priestly

functions.

His first parish was a new community, predominantly white and growing rapidly. He joined a fair housing committee which had emerged to try to integrate the area before housing patterns had become too rigid. One Sunday he preached a sermon citing statements by Pope Pius XII and various bishops that Catholics should get to know Negroes, allow them into Catholic neighborhoods, and make friends with them. The cardinal's reaction was prompt and angry—Father DuBay was shifted to another parish where six months later the same sequence of events repeated itself. This time the young priest was shifted to Compton, a typical Negro ghetto parish where, as he said, he saw the problem from the Negroes' point of view. The longer he was there, he said, the more he resented the cardinal's policy of silencing Catholics on the racial question, particularly in regard to Proposition 13 (the proposal passed by the California voters which outlawed all fair housing legislation.) Father DuBay with a group of others picketed Cardinal McIntyre's office, demanding such things as anti-discrimination clauses in church contracts, and when the prelate refused to budge, claiming that "there is no Negro problem in Los Angeles," Father DuBay wrote to the Pope. For this he was sent to another district where his chief functions were counting collection money and teaching altar boys; he was not even allowed to talk to people after Mass on Sunday.

"A changing situation demands prophetic voices and prophetic institutions to help people adjust to changes, to help them refashion their lives in a more human way." Father DuBay feels the Church must respond in this capacity to the challenge of the modern world,

Thus Father DuBay attacked all the materialism of the Roman Church. He charged that men in the hierarchy are becoming so involved with property and administration that they lose sight of, and indeed impede, the fundamental purpose of religion—to educate people as "mature, thinking, critical, self-determining adults." One doesn't need the machinery of the hierarchy to teach people to live the way Jesus taught; he himself largely ignored the whole establishment of his time to teach all the people he could reach to "lovely neighbor." "The essence of the religious experience, of the human experience, is to relate to other people's needs and to meet them. This is how men will be saved at the Last Judgment: 'Inasmuch as ye have done it unto me of the least of these my brethren, ye have done it unto me.'" The Church now works in the opposite direction, encouraging people not to relate, to close themselves off from one another.

Father DuBay added that Church policy was based on the notion formulated in antiquity, that men could not change. People faced with evidence of a conversion resent it terribly. We know today, however, that people can change—the rehabilitation of people at Synanon alone offers striking proof of this. The Church must take effective instruments of personal change before attempting social change. Its whole thrust should be towards education, towards developing in people a firm commitment to human values in life.

Finally, he claimed that the Church should be a public institution, not the private property of the bishops, and that priests should be regarded as the professionals who serve it much as teachers serve in schools.

Class Night Returns in Style Seniors Contemplate Victory

An age old tradition at Haverford is the springtime productions of class plays in a closely sequenced period of time known familiarly as Class Night. As the productions are organized on a competitive basis, the actual content of each work is a well-guarded secret, at least until presentation and judgment.

This year's Senior play at Haverford, the COLLEGE NEWS was informed, is to enjoy the imaginative direction of Bob Sinclair, a veteran of last year's award winning triumph. There will be a cast of scores, precision timed dancers, magnificent vocalists, and experienced thespians all combining to form the theatrical event of the 1966-1967 season. The original score for the offering was written by the trophy-winning, Broadway-contracted, Dick McConaghy.

The audience will be exposed to an entirely new concept of musical composition, a play at the forefront of the modern wave of trend-setting drama and theatrical experience. The widely recognized combination of the 1965-1966 Junior Class directors and actors has approached the present enterprise as a totally new and altogether revolutionary image of the theatre. Their perspective, indeed, can be said to rival and surpass the neo-leftist interpretations of the Peter Weiss company's production of "Marat/Sade" and the work of the World Shakespeare Company. Naturally this comparison is weak in that the Haverford men are avowed professionals and do not lower themselves to histrionics on an amateur scale. Although last year, Barbara Strelson's niece of Liberian nationality was obtained for an acting

part, it is doubtful that she will renew her concession. Nevertheless, an exciting and thoroughly novel theatrical revelation is at hand for drama-lovers everywhere.

Archaeologist, BMC Grad, Dies

A former Bryn Mawr professor emeritus of classical archaeology, Dr. Mary Swindler died January 16.

Miss Swindler received her bachelor's and master's degrees at Indiana University, before coming to Bryn Mawr for her Ph. D. She became a member of the faculty in 1912, and retired in 1949.

In 1951 she received the achievement award of the American Association of University Women. In 1959 she was named a Distinguished Daughter of Pennsylvania, and was one of three scholars in the US to be awarded \$10,000 each by the American Council of Learned Societies for Outstanding Achievement. She was also a vice president of the Archaeological Institute of America.

President McBride reports that Miss Swindler asked that there be no memorial service for her here, although many of her former students expressed a wish to do something. Miss Mellink suggested that a tea be held in the Deanery at which four of her students who have since gone on in archaeology themselves give talks on what they have been doing in the field. The tea will be held Saturday, February 25 at 3 p. m. Archaeology students are especially invited, although anyone interested will be welcome.



Napalm burns: Before . . .

and After

Sophomore Weekend Gala Affair, Features Gregory, Go-Go Girls

This weekend is Sophomore Weekend at Haverford, and the entertainment ranges from comedian Dick Gregory and folksinger Josh White, Jr. Friday night, to a dinner-dance featuring go-go girls on Saturday night.

Gregory, who has taken part in many civil rights activities is a popular comedian who has performed both in the United States and abroad. Josh White, Jr., a well-known folksinger has also held dramatic roles on Broadway and on television.

The athletic events of the weekend include swimming vs. Johns Hopkins and wrestling vs. PMC on Saturday afternoon, and basketball vs. PMC Saturday night.

A candlelight dinner will begin at 6:30 p.m. Saturday, then at 8:30 on the Bryn Mawr campus the freshmen will present their annual show.

The dance at Haverford begins at 10:00 and the music will be supplied by a New York City rock-and-roll group, the "Agents of Happiness," accompanied by several bouncy go-go girls. Three movies will be shown simultaneously on different walls and the room will

be lit by colored bulbs. By doing this, the sophomores hope to produce a "psychedelic effect."

Judging from the constant announcements in Bryn Mawr's dining halls this week, the go-go girls seem to be the main feature of the

weekend. The reception of these pleas for volunteers seems to show a lack of enthusiasm here for jerking madly on a platform under spotlights. Perhaps the boys should try advertising at Harcum for these exotic dancers.

Jewish Discussion Group Considers Concept of God

The first meeting of the Jewish Discussion Group was held on Thursday, February 2nd at 9:00 in the Undergrad Room at the College Inn. Despite Freshman Show rehearsals, the Supremes, and miserable weather, twenty people from Bryn Mawr, Haverford and Villanova came to discuss the Jewish conception of God. Rabbi Samuel H. Berkowitz, coordinator of the Hillels in the Philadelphia area, led the discussion. In order to equalize the knowledge of the participants, Rabbi Berkowitz had suggested reading the chapter on God in BASIC JUDAISM by Milton Steinberg. However, the discussion, which continued until 10:30, did not remain with the material covered by the reading, but con-

cerned itself chiefly with the question of whether God exists or is merely a creation of man to satisfy his psychological needs.

The next meeting is planned for February 23rd at the same time and place. Rabbi Berkowitz will bring a tape of a speech delivered at Penn earlier this year by Mordecai Kaplan, leader of the reconstructionist movement, explaining his views on salvation. There is no suggested background reading for this meeting.

The group has also planned meetings for March 16, April 6, and April 27, and hopes to participate in some of the Friday evening activities of the Hillel at Penn.

BMC Calendar Issue Reopened As Student Opinion Is Polled

Hall meetings will be called next week to discuss possible changes in the academic calendar.

Mrs. Marshall, Mr. Berliner, and Mr. Dudden, the faculty calendar committee, presented a series of sample calendars to a faculty meeting November 8. Now student opinion is being sought. The calendars will be presented by members of the student curriculum committee, who have been briefed by Mrs. Marshall and Nicky Hardenbergh of that committee.

According to Mrs. Marshall, there is a possibility that the calendar can be changed for next year, contrary to earlier reports. However, only internal changes could be arranged, not the opening or closing dates of classes, and only then if there were strong support among the students and faculty, for one particular calendar.

To promote intelligent discussion on the calendar issue the NEWS is printing summaries of several of the sample calendars.

The Penn calendar is one which many students favor. Any change made to this arrangement could not be made for next year. It would be advantageous for the graduate school, since many grad students take classes at Penn. The characteristics of this calendar are a very early beginning (September 7, registration; classes September 9); all classes and exams over before Christmas vacation, which starts December 22; shorter exam periods, and no reading period; early commencement (May 22); and 14 weeks of class a semester.

Another possibility that has aroused interest is a 3-3-3 Dartmouth-type calendar. Here, students take three courses for each of the three terms. This would require curriculum changes which the administration does not favor, at least until they have a chance to assess the effects of the changes made two years ago.

The characteristics of a 3-3-3 calendar entail three short exam periods and three registration periods. There would be no lame duck session after Christmas, a two-and-a-half week Christmas vacation and a Spring vacation of about the same length. At Dartmouth each term is ten weeks long, so even without a reading and review period the year is long--from the middle of September to the middle of June. It should be kept in mind that this is exactly what a large portion of the faculty seems to want to avoid.

A third possibility is the Wellesley calendar. This has three terms of unequal lengths and would also involve curriculum changes. At Wellesley, the first term is 12 weeks; the second, 12 weeks; and the third, 6 weeks. The overall year is again somewhat longer than Bryn Mawr's year. There are no reading or review periods, and no lame duck session.

The traditional Bryn Mawr calendar is typified as having a fairly short year with late opening, no reading or review period, a lame duck session and a minimum intersession. Two possible revisions the faculty committee suggested

are the following:

I.	Sept. 25-Dec. 20	14 Weeks of class
Jan. 4-Jan. 12		
Jan. 13-Jan. 16	4 days review	
Jan. 17-Jan. 27	Exams	
Jan. 28-Jan. 31	Intercession	
Feb. 1-May 15	14 weeks of class plus one week vacation	
May 16-May 30	Exams	
June 3	Commencement	
II.	Sept. 14-Dec. 20	14 weeks of class

Jan. 3-Jan. 7	5 days review
Jan. 8-Jan. 18	Exams
Jan. 19-Jan. 23	Intercession
Jan. 24-May 7	14 weeks of class plus one week of vacation
May 8-May 12	5 days review
May 13-May 23	Exams
May 27	Commencement

There are many variations to all of these systems. No matter which one, if any, is chosen, there are several points of contention with which the students and faculty must deal.

First of all, if a late start is favored, a lame duck session is difficult to avoid if the semester is to be kept at 14 weeks. Then, secondly, if an end of classes before Christmas is what everybody wants, it becomes necessary to have school start around the middle of September. Thirdly, to have classes AND exams over by Christmas, school must start sometime in the beginning of September.

Students Report Reading Period Very Successful

The overall consensus as to the value of the new reading period this year seems to be that it was a worthwhile addition to the calendar.

Most students really did use the extra time to study and many found it a good time to both review reading and to catch up on reading which was not completed by the end of classes.

Students found that the reading period was a good break between the tenseness of the last week of classes and final examinations. One student said that "without reading period, exams would have been unbearable." Some girls took their take-home or Haverford exams during this time.

It was generally felt that the reading period relaxed the pressure created by the rush of the post-Christmas week of classes and the papers due during that week. One girl commented: "It gave me a chance to assimilate all that I had done during the semester and to think about what I had read."

Other students felt that the reading period was helpful but that the week of classes after vacation was too tense. They suggested having all papers due before Christmas and having Christmas vacation immediately followed by reading period and examinations. Some even expressed a desire for a calendar change which would include final exams before Christmas vacation.

One student said she would like a shorter reading period. She felt that the long reading period stretched the duration of examinations to three weeks and found that the time dragged and was very taxing.

For most students the reading period was a welcome addition to the college calendar and this reporter finds a general feeling that this policy should be adopted permanently by the administration and faculty.

'Birds' Documents Role of Death In New Guinea Tribal Customs

by Marcio Ringel

"Dead Birds," a documentary film shown here Monday by the Anthropology Club, explores a single facet of the lives of natives in the Baliem Valley in the central mountains of West New Guinea: their ritualistic preoccupation with death, around which nearly all their daily concerns revolve.

It is not entirely the fear of death that obsesses them, however. A strong retributive tradition necessitates the revenge of each death by means of murdering someone in a rival tribe in spear-throwing army combat. "Restoring the balance" is all-important, since "unavenged ghosts bring sickness ... and possibly disaster. It is for this reason that they go to war -- also, because they like to." In fact, "ghosts more than anything else rule the lives of these people."

The title of the film is derived from a local folk tale related by the narrator in the first moments of the film. Man at the beginning of time could have been either like the bird, who must die when struck, or like the snake, who sheds his skin and persists in living. Imprisoned for life in his skin, man must die; thus, he resembles the bird.

Many shots of birds are shown in the film, which was beautifully photographed in color, edited, and written in 1962 by Robert Gardner for the Film Study Center of Harvard's Peabody Museum. It is a virtue of the film that it discusses few aspects of New Guinea culture that do not directly pertain to one theme, the tribal concern for avenged death. One man, his wife, and a young boy, on whom the story is

focussed, all reveal typical aspects of New Guinea tribal life in their reactions to the death of a young child of their tribe. The folk tale that opens the movie serves as a thread of reference throughout the film, thus justifying frequent shots of birds and providing subtle thematic touches, such as a boy's examining what appears to be a dead bird (there is no narration at this point) while his friend's elaborate funeral is being held nearby, and the boy's private celebration of the revenge of that friend's death, in the cooking and eating of a little bird he has found dead.

No delicacy has interfered to avoid showing the New Guinea tribespeople at their ritualistic pigslaughtering for feast and funeral, nor to shield from the camera bloody wounds incurred in battle. The seriousness and calm with which the natives treat all such occurrences somewhat counter the distaste "civilized" viewers may feel at the excessive gore, although certain red scenes were too long for this queasy spectator.

The joy obscured by these peo-

ple's mourning bursts forth instantly at the meeting of revenge: "The ones that TAKE the life laugh and sing all day." Yet since their delight is centered on the revenged ghost of a fellow tribesman rather than on the murder of a particular enemy, it lacks bitterness. "Causing the death of an enemy is a tonic to the soul," but only because everyone lives "in a state of spiritual decline" until revenge has been obtained to mollify the ghost of the deceased. (There is no threat of war on celebration days, "it being part of war that each party celebrates in peace.")

With an open mind and a well-directed camera, Robert Gardner has created a film of much beauty and current significance; his narrative is always clear, never destructive, and frequently poetic. One wonders only why his subjects permitted themselves to be photographed so intimately. Perhaps Mr. Gardner's manner is as gentle in person as it is on film. A single disquieting thought: in West New Guinea there is a religious justification for war; what is ours?

Letters

(Continued from page 2)

which are available to students for renting, at \$1.50 a semester.

Unfortunately many of the pictures have been lost, or they have been borrowed without notifying the Art Library Chairman. Perhaps these borrowers were unaware of the proper procedure for renting.

I would greatly appreciate the return or information concerning the whereabouts of any pictures which may be missing from the Art Library. Some pictures have been missing for at least a year, so present users may be unaware of their source. If you think that a picture you have seen maybe from this collection, please notify me, or return it to the Art Library, in the Undergrad Room of the Inn. Titles and artists of the works are noted on the back.

I hope everyone will cooperate so that we may continue this service. For further information, or for a rental appointment, please contact me in Rockefeller Hall.

Barbara Rosenberg
Chairman, Art Library

League Project

To the Editor:

I am convinced that if the average Bryn Mawr were asked to express her opinions and general attitude towards the Valley Forge Veteran's Hospital Project, she would probably be forced to admit that she knew little if anything about it. This appears to be the result of inadequate publicity rather than to a general apathy on the part of Bryn Mawr students. Campus support for this project has been shamefully weak, with a maximum attendance of four girls from Bryn Mawr as opposed to the usual ten to twelve from Harcum and Rosemont.

In an attempt to correct the natural but in this case fundamentally untrue conclusion that Bryn Mawr girls are book-worms who don't have the time or the interest to participate in social service projects, I would like to briefly explain the details of the project, the purpose which it serves, and the reasons which, in my opinion, make it so personally worthwhile.

For several years now League, in cooperation with the local branch of the Red Cross, has sponsored a bi-weekly program in which Bryn

Mawr girls are provided with transportation to the Valley Forge Veteran's Hospital to serve as junior hostesses for evening recreational activities. These activities usually take the form of a mixer in which girls from the surrounding colleges and patients, who are physically able, participate. The patients are predominantly young men in their early twenties who have been discharged from some branch of the service because of physical injuries or mental disturbances. In spite of the fact that they receive the skilled and conscientious care of Red Cross workers and hospital attendants, they have the additional need for contact with the external world, particularly for social contact with members of the opposite sex.

The role of the junior hostess is simply to be sociable: to talk, dance, and be generally charming. Her mere presence is enough to enhance the enjoyment of every patient there.

In common with every other social service project, the benefit is mutually shared. A girl leaves the hospital after an evening of this sort feeling generally at peace with herself, deriving satisfaction from the knowledge that she has contributed, in her own individual way, to making the evening relaxing and enjoyable for everyone.

The project has an inherent advantage over most other service projects: it does not require regular participation. There is no complete and inflexible commitment involved. Usually a group from Bryn Mawr goes on the second and fourth Thursday of each month, from 7:00 - 10:00 in the evening. However, participation once a month is perfectly adequate.

February 23rd is the next visit scheduled. Dates for the remainder of the academic year will be posted on the League bulletin board in Taylor, along with a sign-up sheet. Please give your support to this project which is rapidly dying; otherwise, it will have to be abandoned. A project as worthwhile as the Valley Forge Project does not deserve such a fate.

Nancy Whittaker
Committee head of the
Valley Forge Veteran's
Hospital project.

S.A.C. Telegram
Campaign
to extend the
Truce
continues till
Friday night.

applebee



this winter has been too mild, I suspect it of sedition ... how can april be the cruellest month when the dead land hasn't quite been buried, where are the snows of the pacific northwest, &c ... without its fat accustomed down quilt hard earth bristles and crackles, feeling unloved like a little child who hasn't been tucked in for the night ... and yet the air is cold enough to merit steam baths in the sauna reading room ... there's a lot of february left though so let's let the sky decide its own maneuvers ... you should have seen me on groundhog day, that was a morning to be remembered ... long watchful nights had shown me where my prey lay hiding, a fat adolescent groundhog with the luscious juice seeming to ooze from the very pores of his succulent little body ... little did he know that I, ornithology's answer to "the collector," had his tender corpus deliciously in mind ... awaiting my chance I sneaked up on his hog-hole as dawn broke ... he presently emerged (how I desired him) squinting at a calendar and rubbing the sleep from his tiny eyes ... then he walked towards the sun while looking over his left shoulder for signs of a shadow ... I was thus able to approach him directly, undetected ... our tête-à-tête was terrific ... he afterwards retired to my stomach where he was digested nicely ... I love groundhog day

happy hell week,
applebee

Editor Signs Petition to Johnson Questioning U.S. Motives in War

Nanette Holben, former editor of the NEWS, signed a letter to President Johnson questioning the conduct and aims of the US in Vietnam. The letter was signed by over 100 newspaper editors and student body presidents. "Time" styled the letter "an impressive testament...polite in tone, but perturbed--and perturbing--in content." The following are excerpts:

"The truces (over Christmas vacation) have highlighted a growing conviction on American campuses that if our objective in the fighting in Vietnam is a negotiated settlement rather than a military 'victory,' continued escalation cannot be justified by the failure of the other side to negotiate.

"If, on the other hand, our objective is no longer a negotiated settlement, the nature and attainability of our objectives in Vietnam raise serious new doubts. There is thus increasing confusion about both our basic purpose and our tactics, and there is increasing fear that the course now being pursued may lead us irrevocably into a major land war in Asia--a war which many feel would not be won without recourse to nuclear weapons, if then.

"There is doubt that America's vital interests are sufficiently threatened in Vietnam to necessitate the growing commitment there.

"There is doubt that such vital interests as may be threatened are best protected by this growing commitment.

"There is doubt that a war which may devastate much of the countryside can lead to the stable and prosperous Vietnam we once hoped our presence would help create.

"Similarly, Administration spokesmen reiterate our commit-

ment to self-determination for South Vietnam, but we remain unclear about our willingness to accept a coalition (or pro-Communist) government should the people of South Vietnam eventually choose such a government under adequate international supervision

"Finally, Mr. President, we must report a growing sense--reinforced by Mr. Harrison Salisbury's recent reports from Hanoi--that too often there is a wide disparity between American statements about Vietnam and American actions there."



The road to Mt. Zion.

Israel Marked by National Pride, Striking Contrasts and Tension

by Mary Kennedy

It's wonderful to spend six months in the "occupied city of Jerusalem in the so-called state of Israel," said Martha Gellman, a Poli-Sci major in her junior year, who just got back from a semester there.

Of course, she didn't spend all her time in Jerusalem. The semester abroad, which was sponsored by Brandeis University, included classes at the Hebrew University of Jerusalem, and the students took frequent field trips across the country to visit the people and places they were studying.

Martha was enchanted with the country. She recalls swimming in the Sea of Galilee, where Jesus walked on the water and distributed his loaves and fishes; crossing the Negev Desert where they stopped to talk with a group of Bedouin nomads--who protect themselves from the fierce heat by digging a hole, covering it with a camel skin, and crawling in. At one point she visited Eingeddi, where there is an almost miraculous hidden waterfall in the middle of the desert; and once she had a run-in with a "giant herd of wild camels" while walking alone.

The greatest place, of course, is Jerusalem, which Martha says is built (by law) solely of stone mined at Jerusalem. There, one can see the ancient conflict of old and new, Arab tribesmen with swords at their belts and Bedouin girls with golden earrings mingled with automobiles and tall buildings. Indeed, she says, these contradictory sights may be found all over Israel, and the conflict has created some enmity between the old and young Israelis.

Martha recalls as her "greatest adventure" the morning that she and four of her friends sneaked away from their camp across the desert where Moses' tribes walked for forty years and climbed the biggest mountain on the other side. They reached the top just in time to see the sun rise, and Martha will never forget the sight of Israel's "rigid, tortured-looking mountains" with the new sun upon them. Of course, when they got back to camp their leader was furious with them, because venturing out on the desert is very hazardous in Israel, without guns. One never knows whether there might be marauding Arabs out, and many times people have walked into the desert and never been seen again.

The Arab situation was very

tense while Martha was there. There was a constant threat of war, and wherever the students went they felt "surrounded by barbed-wire." Borders are never clearly defined--the Gaza Strip is marked by a ditch--and when the students were in Jerusalem they actually had to carry a map around with them until they learned where the borders were. Martha said that often back roads are mined, and that most new houses being built had bomb shelters being built with them.

Questioned as to whether the new generation of Israelis had not to an extent lost the fire of the preceding one--which gained the freedom of the nation (May 15, 1948)--Martha indicated that one cannot generalize this question. It depends in part, she said, upon which political party the child grew up in. Most Israelis "live their party," and young men and women can generally be counted upon to follow the party line, whatever it is. Some of the older settlers, she said, have adopted the attitude that by building the kibbutzim (a kibbutz is a kind of ranch or farm with which the new Israelis have been reclaiming the wasted land) and fighting the war they have done their share, and

(Continued on page 9)

BMC Contributes \$1300, Florence Still Needs Help

by Mary Kennedy

Bryn Mawr's contributions to the Salvation of Florence fund now total about \$1300, Mrs. Hanson of the History of Art department said Monday. In addition to that, she said, over \$1000 has been given by alumni and friends of the college directly to CRIA (Committee to Rescue Italian Art). One notable contribution was a \$50 gift from an alumna in honor of Georgiana Goddard King, founder of the Bryn Mawr Art Department and one of the three famous Bryn Mawr writers buried in the Cloisters.

This money, which was donated through the Art Department, came from students, faculty, alumni, and the library staff, Mrs. Hanson said. She also mentioned the Christmas cards sold for the fund by students and said that money is still coming in from them.

But, Mrs. Hanson said, the need is still there, and salvage workers in Italy are just now beginning to realize how very much they actually need.

One problem is, she said, that many of the damaged books actually have to be kept wet until a way is found to dry them and preserve them at the same time. Also, many of the sculptures are so soaked with oil and water that even after they have been cleaned several times oil keeps rising to the surface. Some of the most heart-breaking damage occurred in the national library of Italy, in Florence where in some rooms water caused books to swell and actually burst their bookcases.

Both elderly Florentines and students have been working furiously to rescue manuscripts and other works of art from the flooded rooms, spreading them out to dry anywhere they could find a clear space. At first they actually had to refuse salvage supplies, because there was no place to put anything except what was most desperately needed. But now they want several kinds of blotting paper, microfilm, and particularly humidifiers to keep the books damp until they can be saved. Presently, Mrs. Hanson

said, salvage workers are "putting it together with rubber bands," but as they become more organized they will desperately need a steady flow of money for the years it will take to diminish the damage.

The Art Department is still eager for contributions, which may be made through Mrs. Hanson, Mr. Toscani, or the representative in each dorm. Money may also be given either to CRIA or to the America-Italy Society (which is tax-deductible). CRIA is directly concerned with preserving the art works (including paintings, sculptures, manuscripts, etc.), while checks made out to the America-Italy Society may be specified as contributions to (1) salvage of art works (2) aid for the "artigiani," or craftsmen of Italy, who saw the floods sweep away their delicate personal leather work or other handicraft along with the tools for making it (3) "stricken families made homeless and utterly destitute." Mrs. Hanson remarked that one benefit of the salvage work is that it is creating jobs for many of these craftsmen and families, most of whom are proud Florentines who will not accept help in the form of charity.

Contributions to the America-Italy Society may also be sent to Mr. John Price, secretary of the Philadelphia chapter and area chairman for CRIA, whose address is 1420 Chestnut Street in Philadelphia.

Mrs. Hanson also mentioned that there may be a possibility that students from here can go to Italy to help with the salvage work. This is being considered by Professor Fred Hartt of the University of Pennsylvania, who pointed out that hotels in Florence have lost business as a result of the flood, and that there is no reason for people to stay out of Florence.

As far as contributions have gone, Mrs. Hanson says that Bryn Mawr has been really good, and that this is mainly due to the students who have been gathering and giving contributions so readily. "That's what has added it up so," she said.

Peace Potpourri

WEDNESDAY, FEB. 15
8 P.M.:

Fellowship House. Negro History Through Music. Pearl Williams-Jones, concert artist, will present spirituals, gospel songs, and freedom songs. Donation \$1.00. 1521 W. Girard Avenue, Philadelphia.

SATURDAY, FEB. 18,
10:30 A.M. TO 4:30 P.M.:
Student Workshop on the Draft at George School, Pa. Register 10 a.m. at Walton Center. Lunch

served. Sponsor: Friends Peace Committee, contact: Boh Eaton, 40 4-6063.

SUNDAY, FEB. 19,
2 P.M.:

Fourth in a series of discussions on Gandhi's SARVODAYA. Topics will include "Racial Equality," "Class Inequality," and "True and False Religious Tolerance." At the Non-Violent Action Center, 1526 Race Street, Philadelphia. Sponsored by the Gandhian workers for Nonviolence. Public invited.

TUESDAY, FEB. 21,
8 P.M.:

Mid-City branch of the Women's International League for Peace and Freedom. "Why War?" Dr. Otto Nathan (a close observer's analysis based on a correspondence between Dr. Sigmund Freud and Dr. Albert Einstein). At the Ethical Society, 1906 S. Rittenhouse Square.

TUESDAY, FEB. 28,
8 P.M.:
Arlo Tatum -- Benefit Concert for the Committee for Non-violent Action. Arlo Tatum, who sings with the Savoy Opera, will present operatic solos, songs from Broadway musicals, and anti-war songs. He is also executive secretary of CCCO. At Friends Select Auditorium, 17th and Parkway, Philadelphia.

EVERY TUESDAY,
11 to 12 NOON:
Silent vigil to protest the war in Vietnam, and express sympathy with the Vietnamese in front of the Bryn Mawr post office.

MAY DAY POETRY PRIZES

1. The Academy of American Poets Prize -- \$100 for the best group of poems
2. The Bain-Swiggett Poetry Prize -- \$50 for the best single poem

ENTRIES SHOULD BE IN THE PRESIDENT'S OFFICE
BY 4 P.M., APRIL 6.

MANUSCRIPTS SHOULD BE TYPED AND
UNSIGNED

Is the Grass Really Greener

Effects of Drugs on the Mind:

The Current Medical Viewpoint

by Nancy Miller

William Osler, a well-known physician once said, "The desire to take medicine is perhaps the greatest feature which distinguishes man from animals." This desire of man to remedy both his physical and mental ills has been going on as long as history. As well as medically supported drugs there are many drugs that have been used for centuries whose benefits are not necessarily therapeutic. According to Marston Bates "the variety of materials eaten, drunk, smoked, chewed, rubbed on the skin, or otherwise used for non-nutritional purposes by different peoples is extraordinary."

The unfavorable connotation of a drug is established by the social customs of a people, and those which are classed as harmful by most people are those which are socially unacceptable. While marijuana is frowned upon by society, cigarette smoking is condoned, although medical evidence has proved that tobacco smoking is the more habit forming and unhealthy of the two.

The important question when discussing drugs is their use: whether they are taken for cure or for kicks. Drugs which are used as a "shortcut to happiness" or which "dull the hard edges of reality" are those which are most prominent in the consideration of non-curing drugs. Louis Lewin, the founder of psychopharmacology classified the pleasure-giving drugs into five categories: 1) Euphoria - those which are sedatives of mental and physical comfort such as opium, morphine, cocaine, and codeine; 2) Phantastica, or hallucinating, such as hashish,

marijuana, (and recently LSD); 3) Inebriantia, those which produce drunkenness, such as alcohol and ether; 4) Hypnotica or sleep-producing drugs; and 5) Excitantia, mental stimulants such as caffeine and nicotine. A sixth category has recently been added. These are the tranquilizers, the newest "happiness" drugs. Most of these drugs have been used for valid medical purposes, but many of them have suffered from unauthorized use which classifies them as detrimental.

Since LSD and some of the other hallucinogens have recently become an important issue, the rest of this article will attempt to give some of the views expressed by physicians and psychiatrists as to its use.

There has been a change in the pattern of drug usage in the past decade. Previously, generally one drug was employed (usually heroin) but today, addicts are multiple drug users. Addicts are no longer a homogeneous group but have varied personality traits.

The importance of these drugs is their capacity to mimic mental illness (they are often referred to as psychotomimetics). They produce changes in thought, perception, mood, etc., and for this reason they are considered by some valuable in psychotherapy and experimentation. They also create for the psychiatrist the possibility of exploring the normal mind.

Most psychiatrists and physicians, however, have taken a firm stand against the use of these drugs outside the profession, and some are unsure of their benefits in clinical use. According to Gerald L. Klerman, M.D., LSD and other hallucinatory drugs have not yet demonstrated a lasting value

in the treatment of mental illness. In his article in the winter issue of "Haverford Horizons" he discusses the effects of dosages of LSD. The effects of a single dose last from approximately twelve to twenty-four hours and during this period there are changes in perception, motor coordination, intellectual functioning, and there are various hallucination and self-projections, all of which he considers potentially dangerous.

In most cases these effects disappear, but in a very small percentage these effects continue and panic and depersonalization are added to them. He suggests that frequent use may lead to chronic intoxication states, withdrawals, loss of vitality and judgment, and decrease of productivity. Klerman feels that there is great potential for research with these drugs but that there must be proper safeguards and supervision at all times.

Medical findings are that side effects and complications are not infrequent, as many users claim. Many people who have gone on a "trip" have not "come down", and the lasting effects were hallucination, anxiety, and depression. One user commented: "It was like this before on LSD but I got over it - I can't now - this is a freak trip." Some of these side effects have caused successful suicides, serious suicide attempts, prolonged psychoses, and even homicide. According to Hoch: "LSD and mescaline disorganize the psychic integration of the individual." Roy R. Grinker, Jr., M.D. states that all ill-use of a potentially valuable drug and the lack of proper professional controls have caused the disintegration of latent psychotics and have created pathological cases.

It seems fair to conclude that although the use of hallucinogens in medical and psychiatric research has opened new possibilities in the exploration of the human mind and the treatment of the mentally ill, non-professional use of these drugs is dangerous. The ill-effects and dangers of these drugs outweigh their religious or "mind-manifesting" possibilities. Dr. Jonathan O. Cole and Martin M. Katz state: "Since there have been a number of reports of suicide attempts or prolonged psychotic reactions requiring psychiatric hospitalization in persons obtaining these drugs outside of approved medical channels, their indiscriminate unsupervised use is clearly dangerous ... there is

(Continued on page 9)

State, Federal Authorities Investigate Drug Scene

On both the state and local levels, governmental agencies are interested in the use of drugs by increasing numbers of students on campuses.

The Federal Food and Drug Administration sent letters to administrators of colleges and universities last April. In part, the letter said, "... (we) wish to alert all educational administrators to the gravity of the situation and to enlist their assistance in combatting an insidious and dangerous activity."

Within the Commonwealth of Pennsylvania, there are three concurrent investigations. The first is by the Attorney General's Office. This is aimed specifically at colleges and universities. Ac-

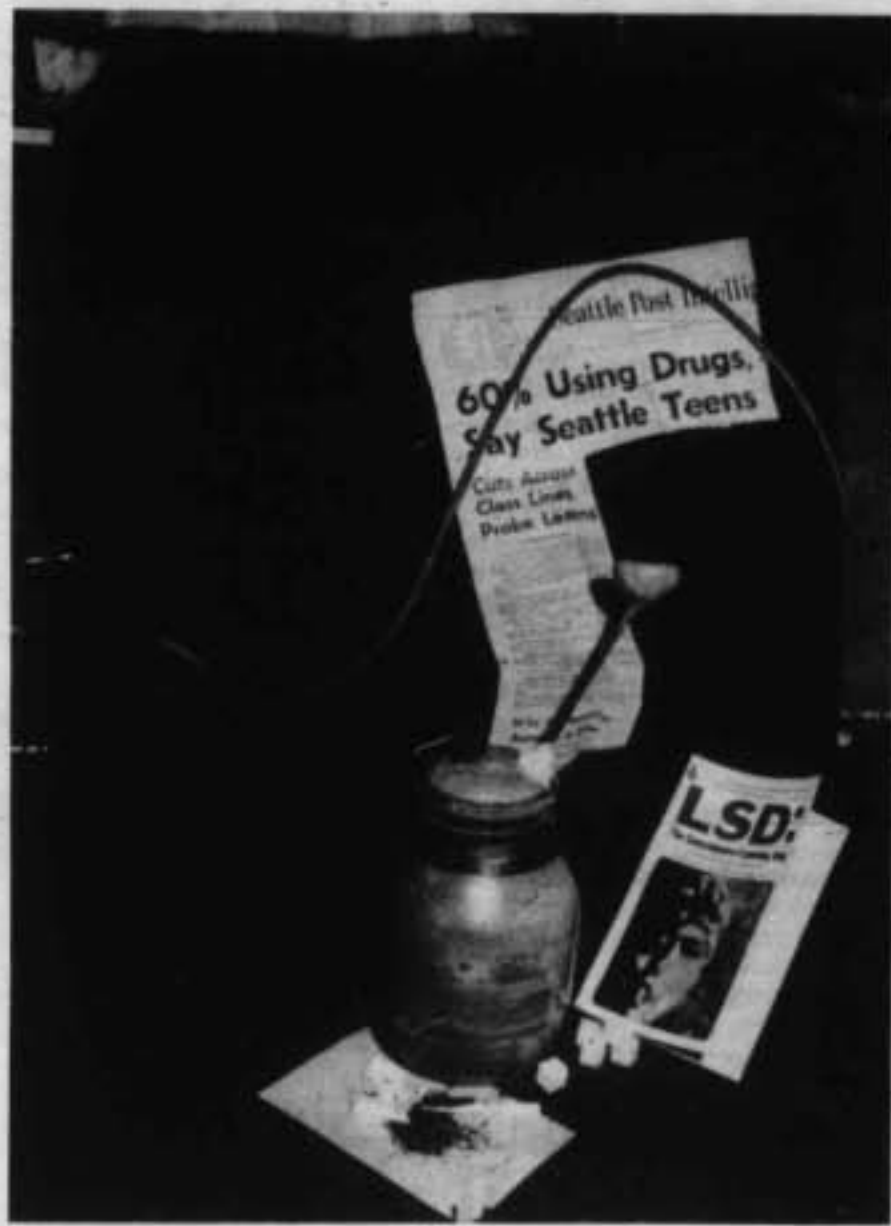


photo by Kit Bakke

LSD and the Religious Life: Can There Be A Connection?

by Robin Brantley

The ingestion of psilocybin during a Good Friday service provided ten theological students and professors with "what they generally reported to be the deepest religious experience of their lives." So writes Huston Smith in his article "Do Drugs Have Religious Import?" in LSD: THE CONSCIOUSNESS-EXPANDING DRUG.

These ten people later wrote reports about their sensations during the service. Housewives, asked to read their reports and to rate their religious intensity as compared to the intensity in a typology on the characteristics of natural religious experiences, found the two types of events nearly identical.

Mr. Smith clearly believes that drugs (in his article, more specifically, LSD) can induce genuine religious experiences. He questions how man can use these experiences to clarify the nature of the religious life. I approached Mr.

Smith's article with some trepidation, knowing little about LSD and even less about its religious import. However, as I read, I became curiously fascinated with the implications of LSD in a new, dynamic religious structure. The clergy now relates Christ's mystical experiences to the masses every Sunday. How much, asks Mr. Smith, would religious life be revitalized by the participants experiencing a oneness with the universe through LSD rather than having this oneness related to them?

Mr. Smith looks at the effect of drugs on the history, phenomenology, philosophy, and practice of religion in four sections of his article. Historically, he suggests there has always been some connection between food or drugs--such as the peyote of the Native American (Indian) Church or the marijuana of the Zoroastrians or the Dionysius of the Greeks--and altered states of consciousness in various religions. LSD is thus the modern counterpart in a long tradition of vegetables (eaten or brewed) used to intensify religious awareness. Even the monks in the early stages of monasticism used to mortify their flesh in order to attain a state of inner readiness to contemplate their maker. Today, can LSD be used in place of bodily mortification to enable man to come closer to God, to find harmony with the universe? It is an interesting question and one which I think, cannot be lightly thrown aside in the fear of anything labeled "drug." LSD is, of course, too new not to be handled with caution; yet to deny it an existence would perhaps deny revitalization to lagging religious enthusiasm.

The fact that there is more than one consciousness and that LSD can explore and open up these other areas of consciousness can perhaps lead to a new harmony between man and the universe. Mr. Smith uses a quote from Albert Camus to explain his point. "If

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Illegal Possession of Drugs Problem on Many Campuses

Students are becoming more and more deeply involved in the illegal use of drugs on more and more campuses around the country. There have been arrests at Princeton, suspensions at the University of Maryland and disciplinary actions at numerous other institutions.

The administrations of such colleges find themselves in the bind of wanting to uphold the law and yet at the same time of understanding some of the motives of their students in taking the drugs. Dean James Lyons of Haverford stated in the winter issue of the "Haverford Horizons" that his college was attempting to seek "an appropriate balance between helping the individual student, preventing further use, and protecting the College from serious adversity."

Haverford's President Hugh Borton, in the first Collection of second semester, warned the students that they had no immunity from state or federal officials wishing to make arrests for drug violations. Some students at both Haverford and Bryn Mawr had apparently felt that no raids or arrests would be made on the campus because of an arrangement similar to the one in effect with respect to drinking by minors on campus. Several Haverford students indicated to the NEWS that several arrests have already been made, and they talk of lists of suspects in the hands of various authorities.

Princeton University was raided last January 5; five undergraduates and two other youths were

arrested on charges of sale and possession of drugs, possibly including LSD. Faced with this information, one Haverford student stated that it was the fact that they were distributing the stuff that they were arrested, not the fact that they were using it themselves. He felt that Haverford was not in the position of being a distributor, and so not as likely to be subject to raids and arrests.

A student at the University of Maryland was suspended by the university for illegal possession of marijuana and barbituates. This was done without a hearing on the basis of a school regulation which prohibits activities outside "accepted standards of conduct." No outside court was involved.

The problems are not all confined to the east coast. The University of Colorado has had four of its students arrested in connection with the use of marijuana by the Boulder police.

The January 26 issue of the "Seattle Post-Intelligencer" carried the front page headline seen in the picture above. The article indicated that the use of "psychedelic drugs, and amphetamines and marijuana" has spread out from the district surrounding the University of Washington to high schools all over the city. It reports the rate of drug use "increasing surprisingly among girls."

At Bryn Mawr, Self-Gov issued a statement last year reminding the students that the use and possession of marijuana is illegal.

On the Other Side...?

Psychedelics May Have Value In Learning, Creating, Becoming

by Kathy Murphey

Psychedelic drugs have become more and more widespread both as an issue to discuss and as an experience. As a current interest of students in particular, it is perhaps valuable to consider why psychedelics like LSD and marijuana seem to be so significant at this time and in this society. What exactly does the individual gain from using them, and do they have a role in the society in which he lives?

Some consider LSD and marijuana as tools for freeing their users from restrictive and fixed ways of living. They feel that the accepted patterns of thought and action society imposes on its members prevent them from developing fully and from interacting with each other in a meaningful way.

Dr. Richard Alpert, who has worked with Dr. Timothy Leary in psychedelic research has said, "It is too true that people who have 'made it' in our society, who are successful, have money and power, aren't satisfied. They say, 'I did it all; I climbed every ladder that was put in front of me; and it doesn't feel good.'" He feels that "The implications about our so-

cietly are that it does not provide a sufficiently supportive setting for its members to grow naturally in a conscious and spiritual sense. The social institutions have become too calcified, the static component has overwhelmed the fluid."

Rather than questioning the uniform standards of social acceptability, then, people shut off their minds to other possibilities. According to Leary, we live in a society "which strives to deaden the senses, an alcoholic culture." With alcohol, with tranquilizers, people try to dull the dissatisfaction they sense in living a life not of their own choosing.

The use of psychedelics, some believe, is one way the individual can become conscious of new aspects of the world around him and of his own mind. According to Alpert, he can "free himself from the molasses-like sleepwalking state for which the culture has trained him. Perhaps he can then find a 'meaning and dignity to life' which corresponds to the awareness he has uncovered in himself. To use Leary's metaphor, 'LSD is a microscope, an instrument for opening up consciousness.'"

Psychedelics help awaken consciousness in the individual in one

way by affecting his mind. According to Dr. Sidney Cohen, head of the Psychosomatic Service in a Los Angeles hospital, LSD lessens the discriminating capacity of the brain and breaks down the barriers between the sensory pathways. Under the influence of LSD and its milder psychedelic form marijuana, ordinary things appear in a different light.

To some, the fixed images, functions, and words normal life as-

signs to objects give way to different associations. There is no longer any one stereotype or word which describes an object. The relationship between words and things and thoughts is loosened, and one image becomes as good as another. For example, a chair, to which we usually attribute four legs and the function of sitting down, and not much more, could be seen as a camel. Or it could recall an idea or a feeling. Or it might seem to

be part of a whole pattern of lines and curves in a room. The compartments of a person's sensitivity seem to merge, and the way he receives perceptions in his mind changes. Perhaps this way is, as Cohen puts it, "another facet of illusion just as our sober state is."

Some believe that psychedelics, though marijuana to a lesser extent than LSD, can help an indi-

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Beware! Young and Old — People in All Walks of Life!

This may be handed you by the friendly stranger. It contains the Killer Drug "Marihuana"—a powerful narcotic in which lurks Murder! Insanity! Death!

WARNING!

Dope peddlers are shrewd! They may put some of this drug in the or in the or in the tobacco cigarette.

Address: THE INTER-STATE NARCOTIC ASSOCIATION
52 W. Jackson Blvd. Chicago, Illinois, U. S. A.

Editorial: The Acid Test

The following does not represent a unanimous position of the Editorial Board. We are divided on this issue as we suspect the student body is. We invite comment and dissent for publication in the "Letters" column, and due to the nature of the subject, unsigned letters will be accepted. Ed. note.

We have been asked how we can possibly write a fair editorial about something which we ourselves have not tried. We find this somewhat specious partly because marijuana and LSD provide such a personal subjective experience that even people who have tried it cannot legitimately talk about it in terms of other people. The use of psychedelic drugs cannot be generalized to such an extent that one person can truthfully say, "I've tried it. It was great (or horrible) for me and it will be great (or horrible) for you."

Thus we are not going to attempt to answer the question "Should I try it?" Richard Alpert, in his Collection speech at Haverford last semester, said that if someone asks him "Should I?" in connection with LSD, he will say, no because if the person is still asking, he isn't ready. The same holds with marijuana: the decision must be made by each person individually, after all the questions have been asked and hopefully answered. A person should know as much as he can about three things before he makes a decision on taking either drug: 1) about the actual drug itself; 2) about other peoples' experiences with it and, just as important, about the other people themselves; and 3) about oneself. These two pages have been designed to only partly answer these questions.

LSD, we think, presents a much easier decision to make regarding its use than does marijuana. Very simply, LSD is dangerous. A very small dose, as little as 100 micrograms, produces chemical effects on brain cells lasting either temporarily (hours or days) or permanently and there is no foolproof method of telling which. These effects result in what are called hallucinations; in other words, the inability to relate to the outside world and to see the outside world as it was seen before taking it, and as other people who haven't taken it are still seeing it. In brief, it induces a psychotic state. Alpert talks of losing your body, and what a frightening

experience this is to people who don't know what is happening.

Alpert says LSD is basically an educational tool, not to be taken either as a medicine or just for kicks. As such, it requires the attention and supervision of someone who knows what's going on; NOT JUST SOMEONE WHO'S DONE IT BEFORE.

This person is called a guide and his job is to understand the LSD experience in terms of helping other people through it. This, we think, is an important point. The guide, just like the successful teacher of academic education has to understand his subject in a more complete way than comes of just learning about it himself. So a guide has to be more than a friend who took his first trip last weekend, and a teacher has to be more than a student who took the course last semester.

We, however, don't agree with Alpert that LSD is basically an educational tool. At least not the way he describes it. We would rather see it confined to medicine (until we know much more about it) where it has shown some evidences of helping people already psychotic to become less so.

Eastern Mysticism

Alpert seems to see LSD as a means for Westerners to experience Eastern mysticism, and to get away from what he has described as fourth-hand religion. Besides the fact that the latter point is a little out of place when made in a Quaker community, we don't exactly see how mysticism can be truly related to life when achieved via a drug or any other kind of shortcut. Read SIDDHARTHA by Herman Hesse.

Western culture, says Alpert, hasn't "made it" in human terms. Eastern culture, apparently has. Recognizing the pitfalls of his overgeneralizations, we think that the exact opposite is more the case. To us, the individual uniqueness and wonderfulness of each human being is the most important factor in the world, and the value of the individual seems to be exactly what the Eastern religions and cultures deny. Rather they subsume the individual to the universe. Alpert himself said that with LSD, "You, as an individual, are no longer there." Perhaps in the West, individuality is misinterpreted and the underlying oneness and brotherhood of all peoples is forgotten. But it can't be said that the East, with its caste system, sees all men as brothers either.

beneficial, in some cases extremely harmful, and in some cases there is no change. It is panacea neither for individual problems nor for societal and cultural problems.

The degree to which LSD and marijuana are different or similar is difficult to pin down. For one thing, are they different in quality or merely in quantity? We know they both are called hallucinogens and are considered psychedelic and consciousness-expanding. And further, we know both are illegal.

Western tradition tells us that just because a law exists does not mean it is the best or only law. Therefore while we must realize that the use and possession of these drugs are illegal and realize also what effects might result from committing an illegal act, we cannot simply say, "It is illegal. Therefore, it is bad."

Perhaps the biggest difference students see between LSD and marijuana is that marijuana is nowhere near as dangerous or potent as LSD. It doesn't induce as frightening hallucinations as does LSD, the trips don't last as long, and the withdrawal from the world isn't as complete. Because of this, some consider it "play." Taking marijuana is playing with oneself and the world, and as such, it doesn't have to be justified, because play justifies itself. Marijuana then, is not to be taken for religious or medical reasons, but simply for a new experience which can be taken or left. It may be neither good nor bad, or perhaps both, but it is absolutely new and completely different.

What Is Reality?

The person considering marijuana then, is stuck with deciding which "reality" is better—the one with or without the stuff. (This is not the place to consider which reality is really real.) We think this must be a personal decision, as we stated in the beginning.

Consciousness-expansion, or increased personal awareness can be the result of several things in addition to drugs. For instance, four years at college, extensive reading, and serious thinking all can change values and multiply ideas in a similar manner. Similar, but not identical.

The difference is that without drugs, the person is still able to function as a normal human being. That is, he is rationally capable of deciding whether he is hungry or not, and then being able to get into a car and drive to the grocery

An LSD trip changes the way things look. This in turn, sometimes changes the person's ideas and values after the trip is over. In some cases the change may be store and choose what he wants, pay for it, drive home, cook it and eat it. This is a simple process, one that millions of people do all the time, yet under drugs, they probably wouldn't be capable of doing this.

What we are saying is that our uniqueness as humans lies in our ability to translate the thoughts in our mind into action in the world. We can say and do what we mean to say and do. On a trip, the connection between thought and action is broken.

Alcohol vs. Marijuana

One may argue that the same is true of alcohol, and besides, alcohol seems to be more addicting than marijuana. The argument society offers here is that while not addicting, marijuana leans to heroin, which definitely is addicting and much more damaging to both the person and society than alcohol. At the risk of sounding elitist, we don't think that the student consumers of marijuana are as likely to go on to heroin as are their counterparts in the slums. In the slums, marijuana is used to escape from something, to get permanently away. On the campus, it is used to get somewhere for a while (play), or to help with personal problems that prevent effective action within the non-drug world. Whether or not marijuana actually fulfills these expectations of the student is something which we don't feel can be properly dictated by the Federal Drug Administration.

We are students. This means much more than attending classes. This means we are trying to find out how things are, how they got to be that way, and what they might become. We are also trying to find out what things ought to be, and what we personally can do to get them that way. All of this entails knowing what we ourselves are and what we ourselves are capable of doing. Do marijuana and LSD help us to find out any of these things? Some say no and some say yes. Some say no, but it's nice anyway. Some can't say either way, because after having tried it, they are no longer students and no longer care about finding out such things. Drugs change you into a different person, and put you into a different world. It's only reasonable that you discover what kind of person you are now and what kind of world it is now, and then decide what changes are needed...and only then decide how to make those changes.

Psychedelic...

(Continued from page 7)

vidual reach a new consciousness of himself as well as of the objects he notices. Alpert has said, "I think I use psychedelics because I am on what I consider a spiritual journey." Perhaps with the aid of drugs a man can transcend a society which restricts his growth and limits his action unnecessarily. He can discover more about himself and his own values by considering various possibilities.

Others believe that marijuana and LSD not only expand perception and increase psychological and spiritual consciousness; they can open up an individual's interaction with other people. They breakdown his inhibitions and frustrations and make it easier for him to communicate freely and sincerely. He begins to see people, as objects, not in stereotypes--that is in terms of their outward appearance of their external environment. He begins to see them as human beings with universal qualities to which he can respond.

Whatever the effects of psychedelics on a particular individual, users agree that they are an experience. On a trip, you become freed from the familiar tracks of thought about things, about yourself, about other people, and can simply experience them. Space is no longer bound in straight lines, but moves in strange ways, music flows through you as if you were an instrument, people come together like the many colored pieces of a kaleidoscope.

How valid is the experience gained--on different levels--from psychedelics? Some wonder if a "trip" has any relation to life at home or if it is just an adventure to be enjoyed in itself, as "play." Many feel that the reality an individual brings back from his trip is not so much what he sees, --his color slides--but a new attitude. He returns with an openness of mind, and an eagerness, instead of a resistance, to experience and to look at the world in different ways.

Drugs apparently don't induce this new awareness automatically. The fact that every individual reacts to psychedelics differently perhaps shows that each interprets a trip in terms of his own imagination and values. Some gain and some lose by their experience with drugs; the drug itself does not produce instant identity.

Neither are drugs the only way of achieving an attitude of awareness towards life. Alpert states that, "Many frequent users of LSD have already turned their attention to other means of expanding their awareness." And Leary writes, "I've asked young people who are turned on, to cool it for awhile and teach the older people what they've learned from psychedelic experience. See if you can change them, turn them on, open their



Devotees of the local Thrift Shop thronged Rhoads Hall last Saturday night for an evening of unparalleled gaiety and abandon.

senses ... Do it with music, with flowers, with your natural grace and the harmony of your own being."

Whether increased consciousness is triggered by chemical or nonchemical means, drugs cannot give that consciousness expression in the life of an individual. The psychedelic experience becomes significant in terms of what the individual does with it. In relating his new attitude to the world around him, there is a possibility that he may change some of society's attitudes. Leary urges people, after they "turn on," to make their lives "tune in" with their psychedelic vision, and to "drop out" of the meaningless structures of society. The last two acts are performed without drugs.

The goal of all psychedelic experience, as Alpert sees it, "is to be fully conscious or aware at every moment despite your setting and without external aids." The end of the psychedelic trip is to initiate and maintain a "spiritual journey" in society and independently of drugs.

If our society were different, perhaps drugs would not be necessary at all. But as Dr. Cohen admits, "We have much to learn about training our children's perception and emotions. The relative overemphasis we place on material 'hardware,' social status, and the intellectualized approach to life produces an unhealthy imbalance. To see and hear completely, to feel at one with oneself and others--these attributes can be acquired early in life. Then the psychedelics would hardly be necessary. When LSD is taken, does it provide an opportunity to correct some of these defects? It

is possible. The drug alone is not enough."

Psychedelics in themselves are nothing. What we need is people who can "turn on" by themselves. What we need is a "turned on" society.

It is true that many seem to take psychedelics for more superficial motives than that of consciousness expansion. Some may seek a trip as an escape rather than as an experience which will make their life more meaningful. Alpert asks, "Does the gentleman who is tense and goes on a short trip ... to get away from it all understand the issues? To me, it seems as though he is using a powerful psychedelic just as he might a few belts of booze."

Others may be looking only for a thrill. Cohen claims that some seek in psychedelics a "mindless sensory wingding from which the occasional casualty who fails the 'acid test' is spun off." For these people there is "No becoming, just being" in their experience. He

asks, "Where do they go from here? NOWHERE." They do not grow in any way from their trip.

However, despite the misuse and the dangers of psychedelics, they are a fact in society, and they, as Alpert states, deserve a "FAIR hearing instead of a FEAR hearing." Perhaps if the values and the dangers of LSD and marijuana are discussed openly, people will not take them for the wrong reasons, or be led by curiosity to try them without proper guidelines. Perhaps at the same time the attitude of an awareness of all facets of life to which many claim psychedelics contribute can spread.

At any rate, it seems to some to be the sign of a fearful and sick society that it closes its mind to the word "Drug" and resists new ways of experiencing and thinking about life. Perhaps psychedelics are a passing fad. Perhaps they are harmful. But perhaps they can open up a new realm of discovery which we, in our present state, can't understand. As Leary uses the image of a microscope to describe psychedelics, Alpert asks us to recall the theologians saying to Galileo, "We will not look through your telescope because we already know how the universe is ordered. Aristotle, Scripture, and Tradition have pointed the way for centuries." If the analogy is valid, we may be denying our own progress in denying the significance of the psychedelic experience simply because it doesn't fit in with tradition. The Dark Ages solved the conflict between the old and the new by burning Galileo. Perhaps we should consider the question in a more enlightened way.

Alliance Sponsors

Carlos Hamilton

On Chilean Affairs

Carlos Hamilton, head of the Department of Spanish at Brooklyn College of the City of New York, will speak on Monday, February 13 on the "Past, Present, and Future of Chilean Democracy in Chile and in Latin America."

Hamilton is one of the original founders of the Christian Democratic Party in Chile.

The lecture, sponsored by Alliance, will be given at 7 p.m. in the Common Room.

"Mademoiselle" Selects Members Of College Board

"Mademoiselle" magazine has chosen its College Board for this year. Bryn Mawr will be represented by Polly Phinney '68 and Linda Kelster '67.

Board members are selected on the basis of entries they submit, showing their ability in one of the aspects of the publication of the magazine. The College Board helps "Mademoiselle" keep up with campus trends and gives the girls a chance to gain experience in magazine publishing.

Each girl remains on the College Board until she graduates. This experience and the work she contributes can be valuable to her in finding an interesting job after graduation.

Students selected for the College Board are eligible to compete for "Mademoiselle's" twenty grand prizes. These twenty Board members are selected to become Guest Editors. The Guest Editors spend the month of June in New York as salaried employees of "Mademoiselle." They help write, illustrate and edit "Mademoiselle's" August college issue, and share offices with the regular editors.

In addition to this they are "Mademoiselle's" guests at parties and screenings, interview well-known personalities, and represent the magazine on visits to publishing houses, stores and advertising agencies. The Guest Editors are photographed for the college issue and receive special consideration for future staff positions with "Mademoiselle."

Friends of Music

To Present Pianist

The Friends of Music of Bryn Mawr College will present a concert by pianist Alan Mandel on Tuesday, February 14. Mandel is the musician-in-residence at Penn State.

The program will include Charles E. Ives' First Sonata and Beethoven's Hammerklavier Sonata.

The concert will take place in Goodhart at 8:30 p.m. and Mandel will give a workshop at 4:10 p.m. on Tuesday, in the music room of Goodhart.

Mandel studied piano under Rosina Lhevinne and Leonard Shure, and composition under Werner Henze. He gave his first concert at the age of thirteen, in Town Hall, New York. He has since then played in major cities in Europe.

The Friends of Music is a local organization, existing primarily for the enrichment of the music program of the College. The Friends of Music hope that attendance at these free concerts will increase.

In and Around Philadelphia

Feb. 17 Haverford: Bryn Mawr-Haverford Orchestra with guest soloists, including harpsichordists Agi Jambor and Temple Painter and flutist Victor Ludewig, present the second of five programs featuring music from the Baroque Age. Program content includes Bach's concertos for two harpsichords in C major and in C minor, the sixth Brandenburg Concerto, and Concerto for flute, violin, and harpsichord in A minor. Call MI 2-7644. 8:30 p.m. Roberts Hall.

Feb. 17-18 Swarthmore: Second Annual Swarthmore Rock and Roll Festival, "to further some more intellectual aspects of Rock and Roll music, while giving groups that are less well known a chance to be heard in the Phila. area." On Friday, the "Jefferson Airplane" (from San Francisco) on Saturday, the "Sidetrack" ("an up and coming group from Montreal") In the afternoon, movies

oriented toward popular music, lecture / workshop / seminars in the fields of Rock history, the musicology of Rock, mixed media entertainment, etc. There should also be several dances.

Phila. Theatre

Shubert: Sherry (a musical) Feb. 8 - Mar. 4., 250 S. Broad St. call PE 5-4768.

Walnut: Generation (starring Don Porter) Feb. 6 - 20, 9th and Walnut St. Call WA 3-1515.

Theatre of the Living Arts. Lorenzo (by Jack Richardson. "Drama juxtaposing the military and the theatrical in a Renaissance setting, by the author of 'The Prodigal.'") Feb. 7 - Mar 18, 334 South St. Call WA 2-6010

Society Hill Playhouse: Stephen D. (Taken from James Joyce's "Portrait of the Artist as a Young Man" and "Stephen Hero." The words are Joyce's") - 507 S 8th St. WA 3-0210. Special student rates.

Society Hill West: The Knack by Ann

Jellilcoe is still playing. This is its last weekend. A British Comedy which just finished a long off-Broadway run. 22nd and Walnut St. WA 3-0210. Special student rates.

The Movies

Boyd Theatre: Dr. Zhivago (last weekend) 19th and Chestnut. LO 4-3751. 8 p.m. Sat, Sun Mat.

Lane Theatre: A Funny Thing Happened on the way to the Forum (with Zero Mostel and Phil Silvers). N. Broad and 67th Ave. LI 9-3888. 8 p.m.

Cheltenham: The Sand Pebbles. ("Adrama of the riverways of China in the post First World War period, based on the prize winning novel by the late Richard McKenna"). Cheltenham and Ogontz Aves. WA 7-0680, WA 7-2333. 8 p.m.

Translux: Funeral in Berlin (Michael Caine). Chestnut and 15th Sts. LO 3-3086. 3:30, 5:35, 7:40, 9:50

Midtown: Alfie. (Michael Caine), Chestnut at Broad. LO 7-7500.

Randolph: Grand Prix., Chestnut and 12th. WA 2-0870.

Bryn Mawr: Georgy Girl. 824 Lancaster Ave. LA 5-2662. 7:30, 9:30

At the Academy

Feb. 12 Arturo Menedetti Michelangeli. Pianist in a rare concert appearance. 3 p.m. \$6, \$5, \$4, \$3. The Chamber Symphony of Phila. Jakov Zak, Pianist. Russian Program: Tschalkowsky, Suite No. 4. (Mozartiana). Prokofiev, Sinfonietta Op. 5/48. Concerto (To be announced). 8 p.m. Tickets \$1.50 - \$5.

Feb. 10-11 Philadelphia Orchestra, Eugene Ormandy conducting with ISAAC STERN, VIOLINIST. Genastara, concerto per corde. Mozart, Concerto No. 4 for Violin and Orchestra. Barber, Symphony No. 1. Lalo, "Symphonie Espagnole" for Violin and Orchestra.

Feb. 14 Philadelphia Lyric Opera Company Madame Butterfly (Puccini), Montserrat Caballe, Bernabe Marti. Call PE 5-7572. Special student rates.